

REPORT

ON

NATIVE PAPERS IN BENGAL

ON

FOR THE

Week ending the 29th July 1899.

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		Nil.	

LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Weekly.</i>					
1	"Bangabhumi" ...	Calcutta ...	.....	25th July, 1899.	
2	"Bangavasi" ...	Ditto ...	25,000	22nd ditto.	
3	"Basumati" ...	Ditto ...	15,000	20th ditto.	
4	"Hitavadi" ...	Ditto ...	About 6,000	21st ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	2,500	21st ditto.	
6	"Prativasi" ...	Ditto ...	3,600	24th ditto.	
7	"Samay" ...	Ditto ...	3,000	21st and 28th July, 1899.	
8	"Sanjivani" ...	Ditto ...	3,000	20th July, 1899.	
9	"Som Prakash" ...	Ditto ...	1,000	17th ditto.	
<i>Daily.</i>					
1	"Dainik Chandrika" ...	Calcutta ...	.....	21st, 24th and 26th to 28th July, 1899.	
2	"Samvad Prabhakar" ...	Ditto ...	2,000		
3	"Samvad Purnachandrodaya" ...	Ditto ...	300	21st, 22nd and 24th to 26th July, 1899.	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	2,000	24th July, 1899.	
2	"Hindi Bangavasi" ...	Ditto ...	1,000		
PERSIAN.					
<i>Weekly.</i>					
1	"Hablul Mateen" ...	Calcutta ...	800	24th ditto.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....	
URDU.					
<i>Weekly.</i>					
1	"Darussaltanat and Urdu Guide." ...	Calcutta ...	300	20th ditto.	
2	"General and Gauhariyasi" ...	Ditto ...	330	24th ditto.	
BENGALI.					
<i>Fortnightly.</i>					
1	"Ulubaria Darpan" ...	Ulubaria ...	.....	
<i>Weekly.</i>					
1	"Bangabandhu" ...	Chandernagore ...	.....	21st ditto.	
2	"Bankura Darpan" ...	Bankura ...	600	23rd ditto.	
3	"Burdwan Sanjivani" ...	Burdwan ...	235		
4	"Chinsura Vartavaha" ...	Chinsura ...	510	16th and 23rd July, 1899.	
5	"Education Gazette" ...	Hooghly ...	1,350	21st July, 1899.	
6	"Medini Bandhav" ...	Midnapore ...	.....	24th ditto.	
7	"Pallivasi" ...	Kalna ...	600		
BENGALI.					
<i>Weekly.</i>					
1	"Murshidabad Hitaishi" ...	Berhampore, Murshidabad.	500	19th and 26th July, 1899.	
2	"Pratihar" ...	Ditto ...	603	21st July, 1899.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	URIYA. <i>Weekly.</i>	ORISSA DIVISION.			
1	"Sambalpur Hitaishini" ...	Bamra, in the Central Provinces.	500		
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ...	376	3rd May, 1899.	
4	"Utkal Dipika" ...	Cuttack ...	400	29th April, 1899.	
	HINDI. <i>Monthly.</i>	PATNA DIVISION.			
1	"Bihar Bandhu" ...	Bankipore ...	About 600		
	URDU. <i>Weekly.</i>				
1	"Al Punch" ...	Bankipore ...	500	21st July, 1899.	
2	"Gaya Punch" ...	Gaya ...	300	.....	The publication of this paper has been temporarily discontinued.
	BENGALI. <i>Weekly.</i>	CHOTA NAGPUR DIVISION.			
1	"Manbhum" ...	Purulia ...	.....	25th ditto.	
	BENGALI. <i>Weekly.</i>	RAJSHAHI DIVISION.			
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	300	19th ditto.	
2	"Kangal" ...	Cooch Behar ...	300	26th ditto.	
	HINDI. <i>Monthly.</i>				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	.....	
	BENGALI. <i>Fortnightly.</i>	DACCA DIVISION.			
1	"Faridpur Hitaishini" ...	Faridpur ...	750	14th ditto.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	300		
3	"Sikshak Suhrid" ...	Dacca ...	.....	
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	19th ditto.	
2	"Charu Mihir" ...	Mymensingh ...	1,011	18th ditto.	
3	"Dacca Prakash" ...	Dacca ...	2,400	23rd ditto.	
4	"Sanjay" ...	Faridpur ...	.....	14th and 21st July 1899.	
5	"Saraswat Patra" ...	Dacca ...	500	22nd July, 1899.	
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	500	24th ditto.	
	BENGALI. <i>Weekly.</i>	CHITTAGONG DIVISION.			
1	"Sansodhini" ...	Chittagong ...	120	19th ditto.	
2	"Tripura Hitaishi" ...	Comilla ...	550	24th ditto.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	.....	
2	"Silchar" ...	Silchar, Cachar ...	375		

LIST OF NEW ARRIVALS

No.	Name	Age	Sex	Place of Birth	Occupation	Remarks
1	John Smith	25	M	England	Farmer	
2	Mary Jones	22	F	Ireland	Housewife	
3	James Brown	30	M	Scotland	Blacksmith	
4	Elizabeth White	28	F	Wales	Teacher	
5	Robert Black	35	M	France	Merchant	
6	Sarah Green	20	F	Germany	Milliner	
7	William Hall	40	M	Italy	Doctor	
8	Anna Lee	18	F	Spain	Dancer	
9	Thomas King	27	M	Portugal	Sailor	
10	Grace Young	24	F	Russia	Composer	
11	Henry Adams	32	M	Sweden	Engineer	
12	Charlotte Clark	21	F	Norway	Artist	
13	George Evans	38	M	Denmark	Farmer	
14	Isabella Hill	26	F	Finland	Teacher	
15	Richard Scott	33	M	Poland	Merchant	
16	Emily Taylor	19	F	Czech Republic	Musician	
17	Franklin Baker	42	M	Slovakia	Blacksmith	
18	Julia Wilson	23	F	Croatia	Housewife	
19	Samuel Moore	31	M	Slovenia	Farmer	
20	Rebecca Lewis	25	F	Hungary	Teacher	
21	Benjamin Walker	36	M	Romania	Merchant	
22	Frances Hall	20	F	Bulgaria	Musician	
23	Charles King	45	M	Greece	Farmer	
24	Harriet Young	27	F	Turkey	Housewife	
25	Edward Clark	34	M	Libya	Merchant	
26	Elizabeth Adams	22	F	Egypt	Teacher	
27	George Baker	39	M	Sudan	Farmer	
28	Anna Wilson	18	F	Somalia	Housewife	
29	Thomas Moore	41	M	Kenya	Merchant	
30	Charlotte Lewis	24	F	Uganda	Teacher	
31	Richard Walker	37	M	Rwanda	Farmer	
32	Emily Clark	21	F	Burundi	Housewife	
33	Samuel Adams	32	M	Tanzania	Merchant	
34	Rebecca Baker	26	F	Zambia	Teacher	
35	Benjamin Wilson	35	M	Malawi	Farmer	
36	Frances Moore	19	F	Mozambique	Housewife	
37	Charles Lewis	43	M	Botswana	Merchant	
38	Harriet Walker	28	F	South Africa	Teacher	
39	Edward Clark	31	M	Nigeria	Farmer	
40	Elizabeth Adams	23	F	Sierra Leone	Housewife	
41	George Baker	38	M	Liberia	Merchant	
42	Anna Wilson	17	F	Ivory Coast	Teacher	
43	Thomas Moore	44	M	Ghana	Farmer	
44	Charlotte Lewis	25	F	Senegal	Housewife	
45	Richard Walker	36	M	Gambia	Merchant	
46	Emily Clark	20	F	Guinea	Teacher	
47	Samuel Adams	33	M	Sierra Leone	Farmer	
48	Rebecca Baker	27	F	Liberia	Housewife	
49	Benjamin Wilson	34	M	Ivory Coast	Merchant	
50	Frances Moore	18	F	Ghana	Teacher	

II.—HOME ADMINISTRATION.

(a)—Police.

The *Faridpur Hitaishini* of the 14th July complains that the passenger boats which ply between Bhanga and Faridpur, although possessed of a capacity to carry only eight or ten passengers, generally carry thirty or thirty-five or even forty passengers. The Magistrate and the District Superintendent of Police, Faridpur, should put a stop to the practice.

FARIDPUR
HITAISHINI,
July 14th, 1899.

2. The *Hitavadi* of the 21st July writes as follows:—

Badmashi in Mymensingh. Anarchy seems to be prevailing in Mymensingh. Assaults on women have not been put down, and the *badmashes* are now molesting those who have come forward to put them down. Our Mymensingh correspondent is no other than the zamindar of Betagarhi. He is trying his best to put down *badmashi*, and this is why the *badmashes* have gone so far as to attack him. It is gathered from his letter that on the 10th July last the *badmashes* of Nauri and Sagraadi came out, armed with deadly weapons, to attack him when he was passing through these villages. He saved his life by making the elephant he was riding run fast. The *badmashes* of Kashthakhali have threatened to *loot* our correspondent's house. But he does not care for this threat.

HITAVADI,
July 21st, 1899.

Our correspondent reports a fresh case of assault. The wife of Sarakat, of Saidgaon, within the jurisdiction of the Nandail thana, is a young and handsome woman. On the 11th July last, some *badmashes* forcibly entered into Sarakat's house, beat him and his mother and carried away his wife. Sarakat has lodged a complaint at the police-station and has also complained to the Magistrate. The wife of a Musalman of Madari was also abducted by *badmashes* who were subsequently prosecuted and sentenced to imprisonment. The wife of one of these *badmashes* has been abducted.

Jaya Bibi of Nyayamatpur, within the jurisdiction of the Fulpur thana, deposed before the Deputy Magistrate that Kalamuddi, Ichha Shaikh, and others, friends of Jhari and Omar, against whom she had deposed in the case of Rahim, one day forcibly carried away Alak Bibi from her custody. On her complaining to the police, it reported the case as false. The case was, however, subsequently enquired into by Babu Jadunath Chatterji, Deputy Magistrate, who has ordered the police to send up the accused in A form, under sections 456, 336 and 376 of the Indian Penal Code. Will not the police be called upon to explain why it at first reported the case as false?

(b)—Working of the Courts.

3. The *Barisal Hitaishi* of the 19th July complains of the harsh treatment of the copyists in the Civil Courts in Barisal by Babu Ambika Charan Datta, who is now in charge of the Copyists' Department. Babu Ambika Charan puts down a copyist's name in the 'black-book,' if the poor man happens to make a single mistake in writing fifty pages. Copyists who have served 25 years with credit are trembling with fear under Ambika Babu. One does not know what Ambika Babu will gain by thus dealing in a high-handed manner with poor copyists.

BARISAL HITAISHI,
July 19th, 1899.

4. The *Hitavadi* of the 21st July has the following:—

The Ross case. We sincerely believe that partly through the fault of the conductors of the case, partly through the tactics of the police, and partly through the special pleading of the counsel for the defence, there has been a failure of justice and a muddle in the trial of the Ross case. Ruffianly (*páshanda*) Ross has been acquitted, simply because he is a white man and killed only a black native. This is our firm conviction notwithstanding the decision of the Chief Justice. Nobody can deny that two natives were shot and that one of them died. The defence set up an unnatural plea of self-defence. In our opinion, it is a muddle in a trial, a failure of justice to acquit a ruffianly murderer like Ross on this plea.

HITAVADI,
July 21st, 1899.

The defence pleaded that the inhabitants of the village in question were all *badmashes*, and they meant to kill the accused. The proof of their *badmashi*

lies in their having quarrelled over the possession of a plot of land twice in one and the same year. The Chief Justice most probably never before came across more convincing proofs of *badmashi*. Ross trespassed upon the land of the villagers, opposed them in cutting bamboo and thereby gave them grave cause for provocation; but he is not a *badmash*. It is the villagers who are *badmashes*! Ross twice fired his revolver and thereby killed one and wounded another, but for this the villagers and not he must be held responsible! There has been a serious muddle of a trial owing to legal logomachy and discrepancies in the evidence.

Mr. Ross, pleaded the defence, went to the land of the villagers, believing that it belonged to him. Now, if Ram goes to take possession of Syam's land in the belief that it is his own, will it be held wrong on Syam's part to oppose him? We cannot also believe that the villagers tried to kill Ross and that he fired at them in self-defence. What is self-defence? When a man is attacked by an enemy, and there is no other means of saving his life than attacking the enemy in turn—in such a case and in such a case alone can the question of self-defence arise. But when a man trespasses upon the land of another with the knowledge that there is every chance of his being attacked, and then, if his entrance upon the land is opposed with force, it is not lawful to set up the plea of self-defence. If Ross had gone to the land of the villagers simply for the purpose of a walk, and then if the villagers had suddenly sprung upon him, thereby compelling him to take out his revolver for the purpose of self-defence—then and then only could be set up the plea of self-defence. But no such thing happened. If Ross believed that the land in question belonged to him and the villagers had wrongfully taken possession of it, he should have brought that fact to the notice of the authorities. But he did no such thing, although he had sufficient time to do so. He went out, instead, armed with a revolver and accompanied by four coolies, no doubt with the object of committing a riot. In the riot he killed one man and wounded another. And this is called self-defence!

The native died, and everything ended with him. The European who killed him was prosecuted, and had therefore to undergo some trouble and inconvenience. The Anglo-Indian papers of the stamp of the *Englishman* shed not a tear for the death of the poor native; they had not a word of sympathy for the family of the deceased. But their heart melted at the thought that the accused had to put up with some trouble and inconvenience! The *Englishman* writes:—

“A blunt, rather stupid, English lad, what chance has his story, told perhaps with the exaggerations and inconsistencies of honest ignorance, against the carefully rehearsed tale of Orientals, trained in lying and dissimulation from their childhood, and full of deadly malevolence?”

We, however, expected something very different from the *Englishman*. Ignorant and honest villagers literally dread a European. They cannot venture to speak the truth against a European, and it is almost impossible for them to think of endangering the safety of a European by bearing false witness against him. The *Englishman's* conduct may have done justice to his patriotism, but he has not certainly done justice to truth by abusing natives in this way. We now understand that it was a mistake on our part to expect highmindedness from the *Englishman*. That a paper like the *Englishman* is held in esteem in the official circle is, indeed, a great misfortune.

The *Englishman* does not hesitate to say that the conviction of a European on the strength of native evidence cannot be justified. That is to say, if a native deposes that he saw a European killing a native, that European should not be prosecuted simply on the strength of this evidence. It is no wonder that that society should incur our contempt, the organ of which does not hesitate to give vent to such sentiments, and among whose members there are many who would unhesitatingly lie to save a fellow-member, and many jurors belonging to which society would not hesitate to sacrifice truth and justice and religion in order to save the life of a white prisoner. If the seeds of hatred against Europeans are ever sown in the native heart, it will be for the *Englishman* and Anglo-Indian papers of its ilk and for such muddles in trials as that which has taken place in the Hailakandi case.

Rupture of the spleen, accident, mistake in a sport, self-defence—we see these pleas set up; but we never see or hear of a European being hanged for the murder of a native. The execution of George Nairns is a solitary instance of a European being hanged for killing a native. This instance, however, has become a matter of ancient history. O'Hara was at first sentenced to death, but he was subsequently acquitted on the strength of technical flaws in the procedure. How can we say that when we think of these incidents, our reverence for British rule is enhanced? The common people do not understand your legal technicalities or your superfine interpretations of the law. All that they see and hear is that Europeans accused of murdering natives easily get off scot-free.

A criminal, a murderer like Ross, has been acquitted by an earthly Court, but the Indian people, who believe in a life hereafter, turn expectantly, with a long-drawn sigh, towards the Judge in another world. Before that Judge, neither legal technicalities, nor whiteness of complexion, nor pleas of self-defence after killing a man in cold blood, will avail anything. That Judge does not err, and cannot be misled by any amount of conspiracy by schemers. We bring all this to the notice of the authorities in the belief that it is our duty to do so.

We appeal to Lord Curzon. We pray him to impartially enquire whether natives die simply with the object of putting Europeans to trouble. We appeal to him for impartiality, for justice, because we know that he will personally make such an enquiry as we pray for, and that he will not accept as gospel truth whatever his subordinates say!

(d)—Education.

5. The *Sansodhini* of the 19th July writes as follows:—

Musalman education in Chittagong. The Chittagong district contains a population of 1,400,000, of whom 1,200,000 are Musalmans. But there is no arrangement for the education of this vast body of Musalmans, and neither Hindus nor Musalmans themselves care much about this state of things. It is true there is a Madrassa in Chittagong town. But everybody knows that the education which is imparted in that institution is a mere farce. Those who are versed in the ancient language do not like English education, if not, actually opposed to it. That the Madrassa does not teach English properly is, therefore, not so much its own fault as that of the people themselves.

The first obstacle to the proper educating of Musalman boys is the family teacher called 'the Mirji Saheb,' who is entertained in every family, rich or poor. This Mirji Saheb is generally a man of no education, and his morality is not always of the most exalted kind. Placed under the charge of such a teacher, a boy soon becomes inattentive to his studies and contracts bad habits. The knowledge of Bengali possessed by the Mirji Saheb is extremely meagre. He is staunchly opposed to both English and Bengali education. Teachers in schools, therefore, often find the Mirji Sahebs more an obstacle to the education of their pupils than otherwise.

Another most mischievous custom prevalent in Chittagong is the lodging of students in what are called 'bhatiar khanas.' These 'bhatiar khanas' are kept by women of doubtful character, and a student living in such a mess-house is ruined for ever. This obstacle to Musalman education in Chittagong can be removed only by opening a students' hostel; but, unfortunately, no one is prepared to take the initiative in this direction. The apathy of the people in the matter of education is, indeed, so great that a hostel opened by Imdad Daroga had to be closed for want of support. A hostel for Musalman students should be opened in Chittagong town by the Municipality and the District Board.

Government allows free quarters and servants in the hostel attached to the Chittagong Normal School, and the students lodging in the College hostel, too, have not only to pay no house rent, but get a hostel manager at the Government's expense. If all this help is given to Hindu students coming from the mufassal, why should not Musalman students get similar privileges? It has become necessary, for the sake of poor Musalman students, to open a hostel in Chittagong town; and house rent and servants' salaries should be paid partly from the municipal and partly from the District Board Funds.

SANSODHINI,
July 19th, 1899.

BASUMATI,
July 20th, 1899.

6. The *Basumati* of the 20th July has the following with reference to the new scheme of vernacular education:—

The new scheme of vernacular education.

The Government is going to introduce a radical change in the system of vernacular education in Bengal. A lengthy resolution on the subject has been published. We shall gradually publish a translation of this resolution with our comments thereon; but we think that there is no use doing so. For in most cases, we and our rulers unfortunately hold diametrically opposite views.

In our opinion, the artisans, traders, and agriculturists need not be given a literary education. The practical knowledge which they inherit from their fathers is enough for their purpose. It is sure to stand them in good stead in their life—to enable them to pass their days in comparative ease and comfort. The lower classes do not value knowledge for its own sake. Why the lower classes alone? We might almost say that it is not human nature to acquire knowledge for its own sake. People learn an art, a trade, or a profession simply with the object of earning a livelihood. If the theory of the survival of the fittest be true, and if this principle be the real principle of life, then we need not make any distinction between literary and non-literary education. Why, then, do you give the poor people of this country an education, which is against their nature and the laws of their society and which only makes them ambitious and unhappy? Why disturb the peace of native society?

It is our impression that the old system of Art and Agriculture in this country does not stand in need of much improvement. It will be enough to teach the people to value this system, and learn this system much more extensively than at present. All that is required to be done is to give the children of the artisan and agricultural classes that little technical education which will help them in handling their implements well. It serves no useful purpose to teach the alphabet to the children of the agricultural classes, to teach them *Bodhoday* and cram their heads with useless and unnecessary knowledge. It is utterly useless, we say, to civilise the agriculturists and artisans, to give them an artificial polish which has the effect of alienating them from their ancestral callings.

M. Voelcker, eminently versed in the science of European agriculture, came to this country two or three years ago, to examine the Indian system of agriculture. He gave it out as his opinion that India's old system of agriculture was perfect, and was thoroughly suited to the circumstances of the country. What we ask, have you then, to teach to the Indian agriculturist? Let us tell a story in this connection. Once a Magistrate of Champaran purchased 50 European ploughs with the object of having 200 bighas of khas mahal land ploughed therewith. The raiyats objected to the Magistrate's proposal, saying that these ploughs were too heavy for Indian bullocks and would furrow the land too deep and turn up the lower sandy layers of earth, thereby prejudicially affecting the fertility of the soil. The Magistrate however, ignored the objections of the illiterate raiyats. He forced the European ploughs upon them, and their predictions were fulfilled. The 200 bighas of fertile soil were turned into a barren, sandy desert. Which, then, is good and useful; your book knowledge or the practical knowledge of the Indian agriculturists?

Another story. A District Magistrate went to inspect a mufassal Entrance school; he inspected one class after another, and found about 60 boys reading in a class. On enquiry, he came to know that most of them belonged to the Kaibarta class, or the class of fishermen and agriculturists. He was surprised. In England, he observed, they would not have been given a literary education, but would have been taught their own calling. To tell the truth, the system of education in England differs from the system of education in India. In England, if the children of the artisan or agricultural classes want to have a literary education, they have to go to the night schools. Not so in India. Here the children of the agricultural and artisan classes go to school with the children of the upper classes, sit on the same bench with the latter, and imitate their modes of life. As a consequence of this, native society is being ruined and revolutionised. In fact, English education has disorganised and disintegrated our society far more than the French Revolution disorganised

French society. What then, shall we say? What have we to say about the new scheme of vernacular education?

7. The *Mihir-o-Sudhakar* of the 21st July fails to see whether the

MIHIR-O-SUDHAKAR,
July 21st, 1899.

The Calcutta Madrassa.

Government exercises any control over the Calcutta Madrassa or leaves the entire management of that institution in the hands of its Head Master and Principal. Recently, all the boarders in the old hostel attached to the Madrassa have been compelled to take up their quarters in the new Elliott hostel. They never paid house-rent, but will have to pay it in the new hostel. Poor as they are, it will be a great hardship to them.

The old hostel accommodated eighty-five boarders; the new one has accommodation for only seven more. So, a lakh of rupees has been spent to make accommodation for only seven boarders.

It is said that the Arabic Department of the Madrassa will be removed to the rooms which were occupied by the boarders, and the English Department to the rooms which will be vacated by the Arabic Department. But how will the rooms now occupied by the English Department be utilised? Many poor students would find education within their means if they were allowed free lodgings in these rooms. A strong protest will be made if the Head Master or any other teacher is allowed to use those rooms for residence.

The new Principal has appointed Maulvi Nural Alum, Superintendent of the Madrassa building, and has issued a circular to the teachers requiring every one of them to examine the walls of his class room on entering into and leaving it. If any teacher finds any ink or pencil mark on the wall, the name of the boy who has made it is reported to the Principal, and the boy is made to bear the cost of the necessary repair. But if the teacher fails to find out the offending boy, he has to bear such cost himself. The teachers, therefore, mostly spend their hours in watching the movements of the boys instead of paying attention to their studies.

8. A correspondent of the *Samay* of the 21st July writes as follows:—

SAMAY,
July 21st, 1899.

The proposed scheme of vernacular education.

The scheme of vernacular education proposed by the Government is fully acceptable, and if it is carried out in the mode indicated, its object will be gained.

It has been well to include drawing in the curriculum of vernacular education, because ignorance of drawing makes education imperfect. It is unnecessary, also, to explain at length the importance of physical improvement for weak Bengali boys. The proposed inclusion of drill and gymnastics in the scheme has, therefore, been a very wise measure. A healthy mind in a healthy body is a man's first requisite, and a healthy mind in an unsound body is an impossibility. Manual training and the teaching of object lessons, commenced at an early age, will be of great benefit to boys in later life. The amount of knowledge that children acquire in pathsalas and schools is very small. It is the method in which they are taught that is of the highest importance. The reading of a few pages of elementary agricultural science, zoology and hygiene will not certainly make boys either great scientists or clever cultivators. But if those few pages are taught in the proper method, a longing for knowledge will be created which will be of service to boys in after life.

As, in proposing the reform, Government has been actuated by the desire to make the foundations of lower education firm and strong, the scheme should be given effect to not only in the Primary and Middle Vernacular schools but also in the Middle English schools. Boys intending ultimately to join an English school often begin their education in the Middle English schools, and they would be deprived of the benefit of the new scheme if these schools were excluded from its operation. Besides, the existing intimate connection between the Middle Vernacular and Middle English Schools makes it undesirable that a divergence should be made in their curricula.

Considering the cost, labour and time that the introduction of the reform in the vernacular schools alone will render necessary, the correspondent, though fully aware of the desirability of extending the scheme to English schools, hesitates to recommend such extension at present. But the sooner Government can see its way to introduce the reform in English schools, the better will it be for the country.

PRATIKAR,
July 21st, 1899.

9. The *Pratikal* of the 21st July is glad to learn that a selection from the *kavitavali* of Babu Hem Chandra Banerji has been approved as a text-book by the Central Text-Book Committee, and expresses the hope that the Director of Public Instruction will be kind enough to appoint the selection as a text-book for some examination. Hem Babu's patriotism and devotion to letters are quite unparalleled and his poetical powers are of a very high order. Any one who helps such a worthy man in the way of earning money in his present needy condition will earn piety for himself.

BANGAVASI,
July 22nd, 1899.

10. With reference to the circular issued by Mr. Booth, Director of Public Instruction, Assam, the *Bangavasi* of the 22nd July observes that Mr. Booth would have done well to issue this circular after increasing the salaries of the teachers. It cannot be expected that the Chief Commissioner will approve of such stringent rules in the Education Department. Does Mr. Booth expect to put a stop to the preparation of school books by the members of the Education Department?

DACCA GAZETTE,
July 24th, 1899.

11. The *Dacca Gazette* of the 24th July has the following on the new scheme of vernacular education:—

Let the system of education be as defective as possible, students are sure to be properly trained if their education be in the hands of a competent teacher who knows how to teach his pupils with a due regard to their faculties and capacities, and with reference to the exigencies of time. He can at least instil into their minds a desire—an uncontrollable desire—to improve themselves. But where are such teachers in this country? Where is the attempt to prepare such teachers? In the post of 1st Teacher in a middle vernacular school, we invariably see a student of a normal school, who has passed the examination of the third year. In the post of 2nd Teacher we invariably see one who has either passed the middle vernacular scholarship examination, or has been plucked in that examination. Teachers less educated are very numerous in the middle vernacular schools. As for the lower primary schools, the education of most of their teachers consists in an acquaintance, more or less full, with the contents of the *Burtala Sisubodhak*. They are men extremely superstitious and possessing very little experience of life. Most of them spell “বহু” as “বহু,” “আজ্ঞা” as “আজ্ঞা” and “ভূমি” as “ভূমি”. With all the efforts they make, they cannot get rid of their habit, or go beyond the limits of their knowledge. They do not even know that there are three *sh*'s, two *ja*'s, and two *ba*'s in the Bengali alphabet. Their character as well as their mode of teaching are not commendable.

Those who are acquainted with the system of education in vogue in the normal and middle vernacular schools, no doubt know that the new scheme of vernacular education is beyond the comprehension of their educational staff. If not properly educated, they will not be able to teach according to the new system. The system of education in the normal schools should first of all be changed, and next, with the help of teachers educated on improved lines in those schools, should the system of education in the middle schools be placed on an improved basis. When you have carried out these educational reforms, then, and then only, can you expect to introduce the new scheme in the primary schools. But this is not all: the hundreds and thousands of *pundits* turned out by the normal school, who are now engaged in teaching, should be subjected to the system of education to be introduced in the normal schools, at least for one year before they can be in a position to give effect to the new system of education. But the whole body of these teachers cannot be subjected to the new system of education at one and the same time; for the vernacular schools cannot be closed for a year. The attempt to teach teachers in their homes with the assistance of specially-trained teachers will not also be quite feasible within a short time. There are at present none among the teachers of the vernacular schools, who know anything about botany, zoology, chemistry, agriculture, domestic economy, drill, drawing, modelling, and wood or bamboo work. Mere book knowledge will fail to convey a clear idea of these subjects to the teachers, and without a practical knowledge of these subjects, they cannot be expected to teach their pupils

these subjects well. In short, without competent teachers, there can be no useful education. It will not, therefore, be advisable to introduce the new system of education in 1902. The new system of education will prove attractive to very few students, and it will become a veritable object of derision and contempt, if education, under this system, be placed in the hands of incompetent teachers. This will lead to the abolition of the existing *pathshalas*, and to the starting of *pathshalas* of the old type.

So much for the teachers. Now for the subjects to be taught. But before considering this matter, it is necessary to understand the object of education itself. According to Herbert Spencer, the object of education is to teach a man how to live in peace; or in other words, to teach a man how to take care of his health, how to bring up a family, how to do his duty by his country and his society, how to render natural objects serviceable to him, and how to employ his faculties for the purpose of his own improvement and the improvement of others. It is thus quite clear that everything, the knowledge of which is necessary for living an honest life, ought to be the subject of our education. Along with the consideration of Herbert Spencer's opinions on education, we should take another fact into our consideration. The condition of things in England or Ireland, the mode of life, the system of education, the manners and customs, the knowledge, the tastes of those countries cannot be introduced, wholesale and without modification, into our country. In wealth, England occupies the highest place in the world. The average annual income of an Englishman is Rs. 185, while the average income of a native of India is only Rs. 20. England is the country of gigantic factories, manufacturing everything from the pin to the hugest machine. Its mines are all worked, its manufactures are innumerable, its commerce is world-wide. In every town, in every village—we might almost say, in every home—in England there are schools and boarding houses and libraries of various denominations. In England every facility for education is afforded to the student. There are museums and menageries and exhibitions. There is, in fact, every facility available for primary education, high education, domestic education, self-education, education from social intercourse, and lastly education by experience and observation. To tell the truth, there can be no comparison between England and India. In England, without a tolerable knowledge, no man is fit for even the daily intercourse of life. A maid-servant in an English hotel can fairly beat even an Indian princess in cleanliness, tidiness and ability. In this country very little facility is afforded for domestic or social education. Self-education is simply at a discount. Our children have, therefore, to go to school even for the development of their common sense and the learning of their ordinary duties. We have very few occupations from which to earn livelihood. Education is not imparted to us with a reference to our wants and needs. The people of England are a progressive and persevering people; they are always anxious to acquire knowledge. The people of India are inactive and extremely conservative; they occupy a very low place in the scale of civilisation. The teacher of a primary school in England is far better educated than the teacher of an Indian High School. The whole world is a field for their activity, while the field in which our teachers work is extremely small.

Now, considering Spencer's view of the object of education and the fact that no system of education should ignore the difference in the circumstances of different peoples, let us enquire whether the new system of education can be justified on grounds of reason and expediency. The subjects of education proposed to be introduced are English. The students who are to be taught these subjects are Indian. Is this right?

The first and foremost object of education is the acquisition of knowledge. According to the new syllabus of study recommended by the Committee, the student will not be required to read more than ten or fifteen pages of any subject. Such reading is not calculated to develop the mind or store it with useful knowledge. We have no objection to the teaching of a very small number of subjects to the students, but we want these few subjects to be taught thoroughly and well. But the Committee has not provided for that. It proposes to impart to the students a smattering knowledge of many subjects. The new mode of education will, in fact, do very little good to the students. It will

not stand them in good stead in earning a livelihood. To tell the truth, the new system will prove worse than the existing system.

In the next place, the new system of education will deal a deathblow to the cause of the development of the Bengali language. The Bengali language was gradually developing itself, and works on history and science were being written in that language, thus making the acquisition of knowledge easy. Under the new system, therefore, the students will be very little versed in the Bengali language, and their acquaintance with the Bengali language being limited, the range of their knowledge also will become circumscribed. To tell the truth, the Committee has spared no pains to circumscribe the acquisition of knowledge by the students.

We are not also at one with the Committee as regards its selection of subjects. In almost all schools in this country the bulk of the students belong to the higher classes. This being the case, it is not to be expected that the students of these schools will agree to learn wood and bamboo work and clay modelling. The guardians of the students will not permit them to learn these things. In this respect, there can be no comparison between Bengal and England or even the Central Provinces. Has the teaching of these things been successful even in the Central Provinces? The people who are so ignorant of the rudiments of hygiene that they allow themselves and their children to foul the immediate surroundings of their houses with their own excretions; who allow their milk, their food, their drinking water to be contaminated; who do not know to choose nourishing food for the sustenance of their life; who look upon disease and death not as Nature's punishment for the violation of her laws, but as divine predestinations or working of evil spirits; who, on account of the prevalence of early marriage and the cursed system of *kulinism*, are gradually losing their vitality; whose intemperance and want of self-control are ruining their mind and health; who are sadly ignorant of the rules of cleanliness; who allow hundreds and thousands of their countrymen to die for want of proper nursing and treatment—such a people are not expected to know much of the science of health by reading twenty or thirty pages of Hygiene. Why, again, this attempt to teach five pages of Botany to those who are sadly ignorant of the principles of the science of life—of the laws of the origin and development of man and of the laws of the human constitution? The Committee, in fact, proposes to turn a primary school into a veritable university. We admit that every man ought to possess some knowledge of the subjects included in the new syllabus of study; but can that knowledge be possibly acquired by reading five or ten pages of every subject? It is our firm conviction that the new system of education will not improve but degrade the character of vernacular education. It will not impart any useful knowledge to the students. It will circumscribe their knowledge of their mother tongue. The cultivation of Bengali will be seriously injured by the new system.

(e)—*Local Self-Government and Municipal Administration.*

SANSODHINI,
July 19th, 1899.

12. The *Sansodhini* of the 19th July says that it has not been proper for the Chittagong hospital authorities to lodge male and female patients in adjacent rooms in the same building, namely, the new hospital building. The building is not sufficiently large to accommodate all male and female patients coming there for treatment in bad seasons of the year. The arrangement will deter *zanana* ladies from seeking medical advice at the hospital as they used to do when Miss Pereira was the lady doctor and kept *zanana* patients in strict seclusion in the old building. The work of the lady doctor will, therefore, be gone, and there will be no need for entertaining a lady doctor on the high salary of Rs. 150 a month.

TRIPURA HITAIISHI,
July 24th, 1899.

13. A correspondent of the *Tripura Hitaishi* of the 24th July complains that the present Subdivisional Officer of Brahmanbaria has not only formed the Local Board of the subdivision with his own men, but has also offered himself as a candidate for election to the District Board as a representative of the Local Board. The Subdivisional Officer is sure to be appointed a member

of the District Board by the Government. Why, then, does he set up this rivalry with non-official members? Sasi Babu has been a member of the District Board for about two years. Will he say how many meetings of the Board he has attended and what service to the Board he has rendered during this period?

14. The *Bangabhumi* of the 25th July fails to see the necessity of still retaining the services of a Personal Assistant to the Chairman of the Calcutta Municipality. The officer was appointed for plague work; and, as there is no longer any plague in Calcutta, his services should be dispensed with, and the money of the rate-payers saved.

BANGABHUMI,
July 25th, 1899.

(g)—*Railways and communications, including canals and irrigation.*

15. A correspondent of the *Medini Bandhav* of the 24th July complains of the inconvenience which has been caused to the passengers who intend to travel by the Kharagpur-Midnapore Railway, in consequence of the changes which have been made in the timing of the trains by the Traffic Manager's order, dated the 30th June last. From the 10th July last, the up train leaves Kharagpur at 4 A.M. Passengers have therefore to spend the whole night in the bazar, which does not contain sufficient waiting accommodation for them. The passengers by the down-train suffer still greater inconvenience. All empty rooms in the bazar being already occupied by the up-passengers and the station shed being a small one, they find no shelter whatever. The down-train ought to be so timed as to reach Kharagpur at 7 or 8 P.M., and the up-train should leave Kharagpur at 10 P.M., as before.

MEDINI BANDHAV,
July 24th, 1899.

(h)—*General.*

16. Referring to the Lieutenant-Governor's reply to the request of the Rangpur Sabha that Rural Sub-Registrars should be appointed by competitive examination, the *Sanjivani* of the 20th July says:—

SANJIVANI,
July 20th, 1899.

It is true, as the Lieutenant-Governor said, that a competitive examination tests only a candidate's intelligence and knowledge and not his character and respectability. But every such candidate may be required to produce certificates of character and respectability. It was, indeed, not right for His Honour to say that appointment by competitive examination would not secure to the service honest men of good moral character. On the other hand, it can scarcely be said that the present system of appointment by nomination always secures as Sub-Registrars men of spotless character. Those who have occasion to get documents registered can testify to the existence of immoral and dishonest Sub-Registrars. We must say that if the Subordinate Registration service is to be filled by men of strict morality and honesty, such men must be selected by competitive examination from among the educated classes. Educated men have distinguished themselves in higher branches of the public-service and will they fail to prove their honour and probity only as Rural Sub-Registrars? We believe that this department of the public service will not be purged of its corruption so long as educated men are not employed in it.

17. The *Darussaltanat and Urdu Guide* of the 20th July is sorry that the Deputy Commissioner of Kohat has, at the instance of some selfish Hindus, withdrawn his sanction to the building of a mosque when its construction was almost finished, and has thereby offended the Musalmans of the town. It is said that the Deputy Commissioner is secretly instigating the Hindus to institute legal proceedings against the Musalmans. The Musalmans of Kohat have appealed to the higher authorities against the action of the Deputy Commissioner. The conduct of the Deputy Commissioner is reprehensible, but he does not care how justice is meted out to him. The frontier people have heard of the manner in which a house of public worship has been denied to the Musalmans of Kohat. The frontier people are not men to sit idly after hearing that their religion is in danger. One is far from entertaining the belief that

DARUSSALTANAT
AND URDU GUIDE,
July 20th, 1899.

the Government intends to wound the religious feelings of any class of its Indian subjects. The Commissioner of Peshawar who takes great interest in frontier matters ought to take this case into his special consideration.

BASUMATI,
July 20th, 1899.

18. The *Basumati* of the 20th July has the following with reference to the Postmaster-General's circular regarding the postage of sample and exchange copies of news-

A postal circular objected to.

papers:—

We admit that, in some cases, the rules relating to privilege postage are taken advantage of in the circulation of sample copies, and we are prepared to support any reasonable measures which may be taken to put down this practice. We, however, fail to see why exchange copies have been placed on the same footing as sample copies. There is, in fact, very little difference between exchange copies and subscriber copies. The subscribers pay for their copies in coin, while exchange copies are paid for in kind. It will be a great hardship if no distinction is made between sample and exchange copies.

MIHIR-O SUDHAKAR,
July 21st, 1899.

19. The *Mihir-o-Sudhakar* of the 21st July requests the Government to grant an extension of service to Khan Bahadur Maulvi Delawar Hossein Ahmed, Inspector-General of Registration, Bengal. The Khan Bahadur has satisfied both Hindus and Musalmans by his able administration of the Department, and both those communities wish to see him at its head some time longer. It is doubtful if any other Inspector-General ever administered the Registration Department so ably as the Khan Bahadur has been doing.

Khan Bahadur Maulvi Delawar
Hossein Ahmed, Inspector-General
of Registration.

MIHIR-O SUDHAKAR,

20. The same paper wishes to see a worthy successor appointed to Mr. Counsell, late Registrar in the Bengal Secretariat. It is rumoured that Babu Prem Chand Mallik, Head Assistant, Judicial Department, will be appointed to the post. But Babu Prem Chand is an old man and will remain in the service for a short time only. It will be better, therefore, to appoint Babu Jnan Chandra Chaudhuri, M.A., Head Assistant, Appointment Department, as Registrar in Mr. Counsell's place. Babu Jnan Chandra has long served in his post with ability, and there are few officers able and popular like him. His father, too, was a worthy servant of the Government and his brother is a Deputy Magistrate.

The vacant Registrarship in
the Bengal Secretariat.

BANGAVASI,
July 22nd, 1899.

21. With reference to the Lieutenant-Governor's reply to the address of the Rangpur Association *anent* the appointment of Rural Sub-Registrars, the *Bangavasi* of the 22nd July says that the Association would have done well not to refer to the matter at all. Pensioned Government servants of ripe experience are in many cases earning some thing as Rural Sub-Registrars. Moreover, the introduction of a competitive examination for the recruitment of Rural Sub-Registrars will deprive the Musalmans of the chance of being appointed Rural Sub-Registrars. Under these circumstances, the Lieutenant-Governor was not expected to accede to the prayer of the Association.

Rural Sub-Registrarships.

PRATIVASI,
July 24th, 1899.

22. The *Prativasi* of the 24th July regrets that the officials are sadly ignorant of the true state of things in the country. The existing machinery for the collection of information is defective, and the officials, even on their tour, do not come into contact with the masses. The misery, the poverty, the sufferings of the bulk of the population seldom come to their notice. To remove this state of things a better system should be adopted for the collection of information. Let a monthly report showing the population, vital statistics, water-supply, condition of roads and medical treatment in the villages within the jurisdiction of each thana be published in the official gazette. Let the public be allowed to pass their opinions in newspapers on the information thus gathered. The village panchayets will collect such information with the help of the village chaukidars, and the writer constable of the thana will prepare the report and send it up for publication in the official gazette. The Government will not have to incur any additional expense on this account. If the information thus collected be not correct, the public will contradict it in newspapers.

Collection of information by
Government.

We expect a good deal from high-minded Lord Curzon and sympathetic Sir John Woodburn. Let them try to be acquainted with the condition of the people and the people will worship them as gods. No legislative measure, however good, enacted without reference to the real condition of the people, will serve any useful purpose.

III.—LEGISLATIVE.

23. The *Charu Mihir* of the 18th July writes as follows:—

The Government of India and the Calcutta Municipal Bill.

The views expressed by the Government of India in connection with the Calcutta Municipal Bill have disappointed us. Calcutta is at last going to have its Local Self-Government mutilated. The suggestion made by the Government of India about the constitution of the General Committee means that four of its members will be elected by the elected Commissioners and four by the nominated Commissioners, and the remaining four will be appointed by the Government. A General Committee so formed will not conduce to the municipal government of Calcutta. If the suggestions of the Government of India are carried out, the reins of municipal government will practically remain in the hands of Europeans. There will be some Europeans among the 25 elected Commissioners, and the nominated Commissioners will doubtless be mostly Europeans. All protest, all agitation have thus been of no avail. The matter for regret is that not even Lord Curzon has maintained the independence of the Calcutta Municipality. We hope, however, that, having regard to the importance of the subject, His Excellency will reconsider the suggestions he has made.

CHARU MIHIR,
July 18th, 1899.

24. The *Basumati* of the 20th July has the following with reference to Lord Curzon's suggestions in connection with the Calcutta Municipal Bill:—

The Viceroy's suggestions in connection with the Calcutta Municipal Bill.

Of the 12 members on the General Committee, eight are to be elected by the 50 Commissioners. But of these 50, only 25 will be elected. So, according to the laws of arithmetic, the elected Commissioners will send only four members to the General Committee. But then comes the question of probability, and it is quite probable that of the 25 elected Commissioners, at least 10 will be either Europeans or natives patronised by Europeans. The elected native Commissioners will thus have the chance of sending only two members to the General Committee. Even if all the four members of the General Committee to be nominated by the Government be on our side, still the pro-native element in the Committee will be equally balanced by the other element. The *Amrita Bazar Patrika* says that the Viceroy has given us a pound for a sovereign. This is not true. We do not get even eleven shillings for one sovereign.

BASUMATI,
July 20th, 1899.

But no more. For the Viceroy says:—"The Government of India, however, who, in framing these proposals, have been actuated by a sincere desire to promote harmony equally with good government in the future, entertain the hope that there may henceforward be a truce to such dissension, and that the Bill, as remodelled, may be accepted by all classes in the spirit in which its modification has been discussed and put forward by them."

What was to be done to us has been done to us, and what is to be done to us, will be done to us. Let us now silently watch what Fate has in store for us.

25. The same paper has a cartoon on the above headed "The Municipal Equipoise." Lord Curzon sits holding the balance even. The following occurs in the letter press:—

BASUMATI.

A cartoon on the above.

THE EQUATION OF HOMOGENEITY.

(1) Election \times Dereliction = 25

(2) Nomination \times Predeliction = 25.

Oh! How fine!! How accurate!!!

Cf. "There would be created a strict equality and balance of interest between the European and Native element."

HITAVADI,
July 21st, 1899.

26. The *Hitavadi* of the 21st July has the following:—

Lord Curzon and the Calcutta
Municipal Bill.

We are grateful to the Government for the changes which it proposes to introduce in the Calcutta Municipal Bill. We have thanked Lord Curzon for proposing these changes, and we thank him still. We thank him because he has listened to the piteous complaints of the public, has given us a further opportunity to discuss the Bill, and has tried to introduce changes favourable to the people. We cannot say whether the changes recommended by him will prove useful or injurious. It will be too premature to predict anything about it now. Let the Lieutenant-Governor publish bye-laws framed on the lines suggested by the Viceroy, and it will be time to criticise Lord Curzon's suggestions.

In our last we said that we had objections to the Bill here and there. Let us briefly state our objections. Lord Curzon's first suggestion is for a reduction in the number of Commissioners. Too many cooks spoil the broth, and we have no objection to the proposed reduction. But the public will not be pleased if the number of elected Commissioners is reduced, and the number of nominated Commissioners is not proportionately reduced. If the number of Commissioners to be elected by the 25 wards be fixed at 25, the number of nominated Commissioners should also be reduced from 25 to 12. We have, let us repeat, no objection to the reduction of the number of Commissioners; but there should be no interference with the existing proportion between elected and nominated Commissioners. We hope that Lord Curzon will consider the point more attentively and keep the principle of local Self-Government in tact. For if the number of nominated Commissioners be equal to the number of elected Commissioners, the latter will be rendered virtually powerless. The European wards will elect European Commissioners, who will be as good as nominated Commissioners. So, on every point, the opinion of the nominated Commissioners will prevail over that of the elected Commissioners.

According to the suggestions of the Viceroy, two-thirds of the members of the General Committee are to be returned by the Commissioners. This is, no doubt, a good suggestion; but if the existing proportion between the nominated and the elected Commissioners be not maintained, this suggestion will be no improvement upon the provisions of the Calcutta Municipal Bill on this point. For if the nominated Commissioners are to prevail over the elected Commissioners in the Corporation, the eight seats in the General Committee will be occupied mostly by nominated Commissioners. And even if these seats happen to be equally divided between the nominated and the elected Commissioners, the remaining four seats, which will be occupied by members nominated by the Government, will make the voice of the nominated element in the deliberations of the Committee stronger than that of the elected Commissioners.

Our contemporary of the *Bengalee* objects to the reduction of the number of Commissioners. We are not at one with our contemporary in this respect, for we are in favour of such reduction. Let the number of Commissioners be what it may, the existing proportion between nominated and elected Commissioners should be maintained, or the change proposed by Lord Curzon will produce more harm than good.

We cannot say that Lord Curzon has not taken this point at all into his consideration. If the bye-law on this point be framed on the lines laid down by him, the existing proportion between nominated and elected members on the General Committee may be maintained. But the object of law-makers is rarely carried into effect. Lord Curzon's opinion on this point is thus stated in his letter to the Bengal Government:—

"The Bengal Government will doubtless, therefore, find it desirable to suggest some plan that will secure to that proportion (two-thirds) of the General Committee which is to be elected by the entire Corporation, a strictly fair and proportionate representation of the constituent elements of the electoral body. Otherwise it might be possible for either party, in the chances of voting by a bare numerical majority, to swamp the General Committee, and to secure that the entire two-thirds proportion should be of their own political complexion or class."

A good deal depends upon the manner in which rules are framed to give effect to the above suggestion. For the present, however, our position is very vague, and we do not know where we stand. All that we can now understand is that if the existing proportion between elected and nominated Commissioners be not maintained, the native Commissioners will fare very badly. Lord Curzon has done us a great favour; let him do us a little more favour and earn our gratitude by maintaining the existing proportion.

One word more: Lord Curzon has accepted the opinion of Narendra and Surendra Babus, and given the Commissioners powers over the General Committee, and thereby prevented the friction which was sure to have resulted from the institution of co-ordinate authorities. His Excellency's suggestions, if carried into effect, will maintain a homogeneity in the municipal constitution. For this we are no doubt grateful to Lord Curzon, but we cannot help saying that, without the existing proportion between the nominated and elected Commissioners, this homogeneity in the constitution will not produce the desired effect.

In short, all the efforts of Lord Curzon to do good to us in this municipal question will prove fruitless if the existing proportion between the elected and nominated Commissioners be not maintained. Lord Curzon has done a good deal for our good. He has tried his best to make a reconciliation between public opinion and the opinion of Sir Alexander Mackenzie and Sir John Woodburn. Let us hope that he will do something more for us and maintain the existing proportion between elected and nominated Commissioners.

It is, after all, a matter for congratulation that we have been given a further opportunity of discussing the Calcutta Municipal Bill, to consider the various conflicting opinions upon it, and to determine what course we should follow under the present circumstances.

27. The *Pratibasi* of the 24th July has the following with reference to the Telegraphic Press Messages Bill:—

The Telegraphic Press Messages Bill.

It is, of course, only right that those newspapers which have to pay a high price for their telegrams should be allowed a reasonable opportunity to enjoy the benefit of those telegrams. If the telegrams published in the *Pioneer* and the *Englishman* were, free of cost, published simultaneously by other papers, then could the *Pioneer* or the *Englishman* raise the question of copyright in telegrams. But at present, the telegrams published in the *Pioneer* or the *Englishman* are not published by other papers before the expiry of 24 hours, and those Anglo-Indian papers virtually enjoy a 24-hours advantage of their telegrams. They enjoy the reputation of publishing early telegrams, and those who want to read early news and telegrams, and can afford to pay high prices for newspapers, patronize them. There is, therefore, no valid reason for making the objection that press messages are misappropriated, and there can, therefore, be no necessity for a Bill like the one in question. News, information, in fact, any material of knowledge, which is connected with the education of the masses, should not be made a marketable commodity. No one is allowed to enjoy a perpetual copyright in books which require, for their preparation, extensive research and intellectual activity. Why should, then, a newspaper be allowed to enjoy a 36-hours monopoly of news, simply because it has paid for the same? It *does* enjoy the benefit of these telegrams and is rewarded for its enterprise, and it will be meanness on its part to be sorry to see other newspapers enjoy a share of this benefit if they can do so without injuring its interests.

An enquiry should, first of all, be made with the view of ascertaining whether the complaining newspapers are really suffering any loss on account of their news being copied by other newspapers. The Government should not allow itself to be moved by unreasonable complaints. The native newspapers are in constant dread of the officials; they are not patronized by a large number of subscribers, and with the exception of those which pander to the low tastes of their readers, all of them are burdened with debts. If over and above this, the law in question is passed, the interests of the native dailies will be seriously imperilled. The political effect of such a law will also be deplorable. We hope Lord Curzon will take all these points into his consideration.

PRATIVASI,
July 24th, 1899

MANBHUM,
July 25th, 1899.

28. The *Manbhum* of the 25th July draws attention to the inconvenience which the people of Manbhum suffer in consequence of Act X of 1859 being still the rent law of their district. They are, it is true, now and then reassured by a rumour that Act VIII of 1885 will soon be introduced in Manbhum in a modified form; but they have not yet been fortunate enough to see that Act in actual operation.

Act VIII of 1885 has benefited both raiyats and zamindars, and its introduction in Manbhum will remove the hardships under which the people of that district suffer, and which arise from the defective and stringent nature of the Act of 1859. The High Court, for instance, has laid down that the provisions of the Civil Procedure Code do not apply to rent suits under Act X of 1859. So, in rent suits in Manbhum, the Courts can exercise none of the powers relating to the omission, substitution, and addition of parties, granting of permission to relinquish portions of claims, the sending of decrees for execution within the jurisdictions of other courts, and so forth, which a Court acting under the Civil Procedure Code can exercise.

Under Act X of 1859, the raiyat who wants to be released from the liability to pay interest and the costs of a rent suit, has to prove that he actually went to the zamindar's cutcherry and offered the rent due from him before depositing the amount in Court. It would be no legal offer for him to have even sent the money by postal money-order. Under Act VIII of 1885, however, it is enough for a raiyat to obtain his release from liability to pay interest and costs to show that he believed in good faith that the zamindar would not accept the rent.

Extension of Act VIII to Manbhum will be for the good of both zamindar and raiyat in that district.

VI.—MISCELLANEOUS.

29. The *Faridpur Hitaishini* of the 14th July has the following:—

FARIDPUR
HITAISHINI,
July 14th, 1899.

"The white vultures."

In ancient times in Rome the sight of a vulture was believed to be a bad omen and inauspicious for a journey. In India, too, the bird has been described as inauspicious from remote antiquity. But the colour of that vulture is not white, and it makes a distinction of living and dead. This is not that vulture. This vulture is white, and living and dead are the same to it.

In the cold season many of them come in flocks from cold countries to different places in India in quest of food and station themselves more particularly in the *khals*, *bheels*, swamps, and jungles of Bengal. There is no end of these flocks. The incursions of the bird are not confined within any particular local limits, and it makes no distinction of the cold season, and the hot season, of good time and bad time. It is not its habit to be guided by any consideration of place, time and person. "Its wish is only to chew the bones with its sharp teeth, and its lolling tongue is thirsting for blood." This is what the white vulture wants. Ancient peoples and ancient countries are considered by it a dainty and a delicacy. When locusts descend on a field they eat up all the fruits and leaves, and it is only the stems and stalks that are left; but this white vulture eats up even the stems and roots, and no trace remains of the crops and of the grass on the field.

In A.D. 1498 a flock entered into America, and within fifty years nothing old was left. Everything became new, there was change everywhere—even the name of the aborigines was abolished. New Zealand and Australia have destroyed the old order and brought a new order into existence. A flock entered into Africa and polished off the leaves and fruits, though everything has not yet become completely white. Himmu, Timur and Nadir came to India and exterminated the natives. The river of blood made by Nadir flowed a whole day through the drains of Delhi. The white vulture is now daily becoming more and more deadly. Flocks of these white vultures have become very powerful in the Western States of the earth, but they are bent most eagerly upon the east. Recently they have come and settled in different places in Eastern Asia, and are destroying the old and making the new. It has become difficult for old things to have even a trace left behind them. One by one, everybody in Asia has come to supply these vultures with his lifeblood. Some there are who have freed themselves from anxiety by selling

themselves and leaving their country. In Asia, old China will soon meet its doom of self-effacement. Old races, old empires, old memorials will last no longer. All will become white in time, and the old will give place to the new. All trace of old things and even their names will be gone. According to the *sastras* a visitation of vultures is always attended with such effects. The dress and equipment of these white vultures are of various kinds. Sometimes they appear in flocks in different countries in the guise of sovereigns, and as merchants extend their empire. In the guise of manufacturers, they compass the ruin of old manufactures. In the indigo fields and some times in the tea gardens they grind and suck out. The weak aboriginal tribes—the living as much as the lifeless—are being completely harassed and ruined by the attacks of these vultures, and not a few are threatened with destruction.

Although Yudhishthira was aware that in a game of dice no one had a chance against Shakuni*, yet he was weak-minded enough to engage in a game with that skilful player, and as the result, lost his kingdom, his five brothers, and his wife Draupadi. The power of this Shakuni is wonderful, and his skill in vanquishing enemies by a spell is unlimited. The Shakuni of the Dwapara Yuga has greatly multiplied in this Kali Yuga and is flying off to different countries in flocks like swarms of locusts. These flocks have very great powers of spell and fascination. The one Shakuni of the Dwapara Yuga having fascinated crores of Yudhishthirs in the Kali Yuga caused to the Pandavas loss of kingdom and residence in forests. Flocks of these vultures spare none—fishermen, karals, potters or carpenters. There is no escape from these vultures anywhere—whether it be field, ghat, water, jungle, fruit or flower. In the most honeyed places, they gather honey by squeezing it out of the flies.

These vultures flock most largely into those places in India where there are independent Rajas, Nawabs and Sardars. It is there that they find their luck at its height and the cast of their dice most triumphant. The white incarnations of the Kali Yuga obtain opportunities of more freely filling their stomachs in the independent States. For the sake of maintaining his prestige or the independence of his State, the Raja or the Nawab finds himself obliged to take shells in exchange for pearls, and to accept the artificial diamond as the real article. A touch of the white vulture's hand converts chemical gold and German silver into the *Kaustubha*.† He who has ever visited Jeypore, the Nizam's Dominions or any other State in India must have noticed in the streets, palace gates or sitting-rooms one or more white vultures, some followed by coolies, carrying a number of marble figures, some carrying photographs, toys, looking-glasses, sample shoes, clocks, sticks, and caps, while others are anxious to obtain orders for painting or furnishing *baitakkhanas*.

These vultures possess free access to the houses of big Rajas, Nawabs and zamindars, and take as the prices of their articles whatever they are pleased to charge. That price must be paid; there is no help for it. There is danger if no purchase is made, and the danger is greater if prices are examined or challenged. You must shake hands with the vendor as soon as you see him, offer him a seat and talk to him smilingly. If you can by any means in your power make your expiation and suffer your penalty for the bringing to you of that article and send away the vendor, you are saved for the day. In the independent States these vultures come in large numbers and possess great influence.

A few such vultures are seen daily at the houses of big men in Calcutta. Some fit up houses, some look to the clocks, while some supply toys, shoes, clothing, saddlery, &c. Syce, guard, bandmaster, *farash*, correspondence clerk, private tutor, office manager, there is no post or office for which they are not eligible. They are free and ready to go everywhere. Though servants, they are nevertheless masters. It is sometimes most difficult to dismiss these servants. When any of these men go on a hunting excursion, the zamindars or other wealthy men of the locality visited by them are seized with fear. And whether game is found or not, the visitor must be worshipped in fullest measure like a god. The dinner alone costs two, four, even five thousand rupees. Sometimes it requires two or four gold coins to induce one of these men to speak. As soon as it is the month of Kartik, another flock of white vultures make their appearance in towns and villages, in bazars and

* Shakuni means a vulture.

† The priceless gem which adorned the breast of the God Krishna.

market places and in the different quarters of villages. They sell cloths worth two rupees at six, and fruits worth one rupee at three times the amount. They supply their articles to whoever wants them and go away. This is sowing the seed. In the month of Falgun, the time for recovering the price, two or three men armed with two or three *lathis* seize the purchaser in the field, ghat or wherever else they find him and realise their dues by sucking dry his lifeblood. These servants of *Yama* are now bloodsuckers like vultures, but they were like doves when they sold their wares. A number of these creatures opened a shop in the bazar on the condition that they would pay rent to the owner of the bazar and make him other payments as occasion might arise. At length the bazar ceased to exist and even the owner was expelled. Different kinds of white vultures have spread themselves over India. Whether in the sadar, at the darbar, at the *hat*, ghat or bazar, the Indian has no power to escape the clutches of these white vultures. Africa is now trembling with the fear of the white vultures. Two countries are now seen in Asia, and there is no knowing what may befall them and when. These white vultures are *Kaliraj*—sovereign in this Kali Yuga. Their victory is being proclaimed everywhere.

BASUMATI,
July 20th, 1899.

30. The *Basumati* of the 20th July writes as follows:—

The *Englishman* moralising on the Ross case.

In its comments on the decision in the Ross case, the *Englishman* observes that the natives no longer fear Englishmen, and even go the length of quarrelling with and assaulting them. In our opinion, the *Englishman's* statement is not correct. The ruffians and *badmashes* no longer fear the Europeans, and even village husbandmen would combine to teach a lesson to an oppressive European. "No jury," further observes our contemporary, "will be justified in convicting a European charged with murder upon native evidence alone." But if it is not right to convict a European upon native evidence, why should it be right to convict a native upon native evidence? Is not a perjurer always a perjurer? We shall tell our contemporary another plain truth. In days gone by, when natives used to respect Europeans like gods, Europeans were not so numerous as now. In those days very few Englishmen came to this country, and those few were all educated men and bore an exemplary character. Ten or 15 years ago, few Europeans were charged with rape. But now cases of rape by Europeans take place here, there and everywhere—in tea-gardens, in indigo factories, in barracks. All this is having its natural effect on the native mind. The natives are ceasing to respect the Europeans and are learning to look down upon them.

SAMAY,
July 21st, 1899.

31. The *Samay* of the 21st July writes as follows:—

The *Englishman* on oppression of natives by Europeans.

Referring to the sharp writings in the native press in connection with Mr. Ross's case, the *Englishman* complains that native editors give publicity to every case in which a native is killed by a European, but never state the circumstances which compel Europeans to shoot down natives or advise the beastly ruffians among their countrymen not to commit oppressions on Europeans. But we can assure the *Englishman* that there is no necessity for native editors giving such advice to their fellow countrymen. Every native regards Europeans with awe, as men belonging to the ruling race, and instead of making any attempts upon their life, it is their solicitude not even to injure them, however, slightly. The white men, on the other hand, are far more educated than the native ruffians, and know very well that if they pulled the triggers of their pistols or revolvers their action would mean loss of life to the latter. Any advice to be careful or forbearing should, therefore, come from the Anglo-Indian editors to their own countrymen and not from native editors to theirs. But far from giving such advice, Anglo-Indian papers seldom even publish accurate reports of the oppressions which Europeans commit upon natives. Indeed, the rule of conduct which guides Anglo-Indian editors is not to allow anybody to disclose the faults of their own community or take notice of such faults when they are disclosed, but to exaggerate the faults and shortcomings of everyone else.

DAINIK CHANDRIKA,
July 21st, 1899.

32. Referring to the *Englishman's* advice to the native press in connection with the Mohanpur case, the *Dainik Chandrika* of the 21st July writes as follows:—

The *Englishman's* advice to natives.

It will not do to give advice to the natives alone. The *Englishman* should give some advice to its own countrymen also.

We frequently hear of cases in which poor natives lose their precious lives at the hands of Europeans. But the *Englishman* has never remonstrated with Europeans for such conduct. Ought not the *Englishman* to be ashamed of the oppressions which mean-minded Europeans at times commit upon the meek and inoffensive natives? But, alas, it either makes no mention of such oppressions, or sacrifices all sense of truth and justice by taking up the European side. Is such conduct worthy of the *Englishman*?

It is because the *Englishman* possesses great power and influence that we shall tell it a word or two. The *Englishman* can win our respect only by acting like a true Englishman. Englishmen have won the respect of the world by their justice and truthfulness. Let the *Englishman* newspaper maintain the place which his countrymen have gained in the esteem of the world, and we shall have no more cause for complaint in regard to it.

We are extremely sorry to read what the *Englishman* says about the value of native evidence. False evidence is given not only in India, but in every other country of the world. So far as Hindus are concerned, they will not only give no false evidence, but they are afraid, as no other people are, even to go to a court as witnesses. In fact, no orthodox Hindu will on any account go to a law court to give evidence. We knew of a Brahman who, rather than appear in a Court as a witness, lost his all, and then wandered about the country in disguise. This disinclination of the Hindu to appear as a witness in a Court of law is due to the overscrupulous fear, lest in speaking the truth he should even by mistake tell an untruth, in which case, not only he himself, but his descendants to the 17th generation, as he believes, would have to go to hell. Is it, then, proper for the *Englishman* to cherish in its mind the conviction that a native never tells the truth in a court of justice? We do not deny that illiterate natives do some times give false evidence. But is that anything peculiar to India? What reason can the *Englishman* assign for its statement that no jury can find a European prisoner guilty merely on the evidence of natives? Do Europeans escape scot-free after murdering natives, because jurors refuse to believe the evidence of native witnesses? When a European, out shooting in the mufassal, kills a native, who, but native witnesses can be had to speak to the facts? In such a case, are all the native witnesses to be disbelieved and the accused acquitted on the testimony of any friends of his who may have gone out with him? We must say that we fail to see the force of the *Englishman's* argument. From our experience of English Law Courts, we can never believe that every European is truthful like Yudhisthir. The *Englishman* should think well before giving such advice to natives again.

URIYA PAPERS.

33. The *Utkaldipika* of the 29th April approves of the resolution of the Legal practitioners in the Madras High Court, prohibiting all practitioners in that Court from engaging themselves in trade or other calling without the permission of that Court, and observes that what is prohibition in the case of pleaders and mukhtars of the lower Courts cannot be permitted to legal practitioners practising in the High Court.

UTKALDIPIKA.
April 29th, 1899.

34. The *Uriya and Navasamvad* of the 3rd May has reason to believe that cholera is making steady progress in different parts of the Balasore town, and therefore suggests that the Balasore Municipality must be up and doing, looking after the cleanliness of the town.

URIYA AND
NAVASAMVAD
May 3rd, 1899.

35. The same paper is sorry to learn that many zamindars could not realise the new *jama*, recently settled by Government, from their raiyats and had therefore to pay the new land revenue in April last, by borrowing money from creditors. The writer therefore suggests that Government should amend the rent law in such a manner as to enable the landlords to realise their dues from their tenants without expense and without difficulty.

URIYA AND
NAVASAMVAD.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 29th July 1899.

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